THE CONTENTS Of the History of the Five Book's of MOSES;

Namely, GENESIS. EXODUS. LEVITICUS. NUMBERS. DEUTERONOMIE.

Collected and gathered in so many Verses as there is Chapters in each Book very necessary and profitable for Education of youth, & acquainting them so far with the Scripture.

To which is added a Considering-glass or Contemplation, or Spirituall Poem upon the Consideration thereof.

By ROGER HOUGH.

Proverbs 22.6. *Train up a child in the way he shall go: and when he is old, he will not depart from it.*

London, Printed for *T. Passenger*, at the *three Bibles* on *London-bridge*. 1670.

1620 e. 59

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To the Reader, an Acroſtical Epiſtle upon the name of the Author.

Reader I here preſent unto thy looks
Only the Hiſtory of *Moſes* : Book's
Given out in ſhadows as he ſaw,
Even by the Ceremonial, the Morall Law:
Record that Law, that's Moral in thy heart,

Have thou a care from it not to depart.
Only conſider this my Aim and mind,
Unto each Verſe a Chapter thou mayſt find.
Gain thou by this my labour, what thou may,
However for thy profit I will pray.

Regard the glaſs wherewith my labour ends;
Here I preſent it to my Chriſtian friends.

BRITISH MUSEUM

To all my dear Related and Chriſtian Friends, to whoſe hands this ſmall Labour of mine ſhall come. Grace, mercy and peace to you be multiplied.

DEAR FRIENDS,

UPon the ſerious conſideration of that which the Lord ſpoke to us by Moſes, touching our obedience to the Morall Law: How exact we ſhould be to keep it in our hearts, and to teach it to our Children: Recorded for our learning in Deuteronomie Chap. 6. verſ. 6, 7, 8, 9. And alſo our duty to command our Children to obſerve and do all the words of the Law Deut. 32. 46. I here preſent you with a ſhort narrative of the Contents of the Hiſtory of the five Books of Moſes, although in a plain and ſimple dreſſe; yet my deſign is that it may be uſefull to all ſorts of People, eſpecially to young perſons, that deſire in obedience to ſet their faces towards Sion.

And although there is but a touch upon the Contents of the ſaid Books, compoſed in ſo many verſes as there is Chapters in each Book: yet

upon the ſerious view of the Number of the verſe thou readeſt, thou mayeſt turn thyſelf to the Scripture for thy ſatisfaction, and near or about that Chapter anſwerable to that verſe in Number, thou mayeſt be hold the whole matter. If this poor Mite of myne, caſt into the rich Treaſury of this Kingdome, ſhall find acceptance of my Chriſtian Friends, I ſhall accompt it as a rich honour from the God of all mercies, that hath ſo far inabled me in the work. And ſhall follow this my poor labour, with my heartly prayers for the whole Iſraell *of God, while I remain in this body.*

Thyne in Chriſtian obedience,

ROGER HOUGH.

THE

THE CONTENTS OF THE History of the First Book of MOSES; called GENESIS.

1 THe goodneſſe of our gracious Lord
to us is very great:
What cauſe have we, now being free
his goodneſſe to repeat.

2 Firſt after his Image he man made,
in ſtate holy and good,
And at his choice in Paradice,
he ſet man to have ſtood.

3 But Man from that did ſoon back ſlide,
the *Serpent* did beguile,
And did deceive our Mother *Eve*,
and *Adam* by a wy'le.

4 Yea in that ſtate when man was fal'n,
Gods goodneſs then was ſhown;
He promiſed the *Serpents* head
ſhould quite be overthrown.

5 And as by *Adam* all men fell,
by *Chriſt* are all redeemed.
That do believe, God doth forgive,
them are his beſt eſteemed.

6 Yea when the old Worlds wickedneſs
to mind our God did call;
His goodneſs ſo, was ſhew'd to *Noah*,
his muſt not with it fall.

7 But for his ſafeguard God did warn
him to provide an Ark

Of Gopher wood, againſt the flood,
wiyi'ſt wicked were in dark.

8 Gods mercies great and goodneſſe to
his Servants we may ſhow:
And alſo tell, how *Iſrael*
did all his goodneſs know.

9 With *Abraham* he a Covenant made,
and did renew the ſame:
That he ſhould be, bleſſed and ſee
his ſeed encreaſe in fame.

10 Yea when *Gomorah* and *Sodome*,
he ſent for to deſtroy;
He fetcht out *Lot*, and there would not
one of his Saints annoy.

11 He ſent his Angels to forworn,
and did to *Abra'm* tell
What he would do, to overthrow
all thoſe that did Rebell.

12 Yet for all this his anger great
at his Servants Requeſt,
Even for ten, Righteous men
he would have ſav'd the reſt.

13 But yet he made way for *Lot*
forth of *Sodome* to go;
When with brimſtone, and fire alone
he did it overthrow.

And

14 And then his promiſe to *Abra'm*
he did in time fullfill,
And did alone, give him a Son
according to his will.

16 And after that unto *Iſaak*
his mercies they were great.
He did indeed give holy ſeed
in *Jacob* moſt compleat.

16 In *Jacob* was Gods love beſtow'd;
the bleſſings he obtain'd
Of *Iſaak* ſure, for to endure:
by God it was ordain'd.

16 To *Padan-aram* as he went,
God did a viſion ſend;
Which did him tell, even at *Bethel*,
he would be *Jacobs* friend.

18 Even at the Well of *Haron* then
he did with *Rachel* meet,
Whom to obtain, a Servants pain
he takes at *Labans* feet.

19 Twice ſeven years he ſervice did,
for which he had two Wives:
Who for their Aids, gave their hand-maids,
that he in Children thrives.

20 Then to encreaſe his Wordly wealth,
a portion *Laban* gave
Out of his flock, the ſpotted flock,
and brown muſt *Jacob* have.

21 Then *Jacob* with green poplor rods;
Cheſnut and Hazel wands
Contrives a plot, the beſt to ſpot,
of flocks within his hands.

22 When he had ſerved twenty years,
from *Laban*'s flock he went:
Ev'n ſtraight away, as truth doth ſay,
without *Labans* conſent.

He

23 He took his Wives, and Children all
which were a goodly train,
Ev'n all his ſtock, and ſpotted flock,
that he had got with pain.

24 Though *Laban* after him purſues;
God doth make him, to grant
From wrath to ceaſe, and joyn in peace
with him in Covenant.

25 And when he was from *Laban* gone,
a Viſion did him meete;
Mahanaim, appear'd to him,
Gods Hoſts did there him greete.

26 *Jacob* in fear of *Eſau* is,
yet minding, God by prayer:
For to prevent, he did preſent
Eſau, God did him hear.

27 He reſtled with an *Angell* then,
at a Place call'd *Peniel*;
Who for his fame, did change his name,
and call'd him *Iſrael*.

28 For *Shechem*, then he did return,
he muſt to *Bethell* go,
In *Canaans* Land, at Gods command,
it was appointed ſo.

29 At *Bethell* he an Alter rear's,
and there doth purge his houſe,
His garments change, from Gods moſt [ſtrange,
And Gods Idolatrouſſe.

30 Then God at *Bethell* did him bleſs,
his Covenant he did tell:
Jacobs Kingdome, for time to come,
ſhould be call'd *Iſraell*.

31 Then *Jacobs* wife even *Rachell*
did there in travel dye
Of *Benjamin*, neer *Bethelem*,
her body there doth lye.

32 Twelve Tribes then came of *Jacobs* loynes,
then he to *Iſaak* came,
Whoſe age appears, juſt nineſcore years,
and ſo he dyes in fame.

33 Then *Iſraell* in *Canaans* Land
was *Joſeph* gone to grow;
He oft then dream'd, how God eſteem'd,
and would him friend alſo.

34 His Brethren being angry at
his dreaming, they him ſell,
Where he muſt be, *Egypt* too ſee,
with *Potiphar* to dwell.

Then

35 Then *Joseph* in *Potiphars* house
was highly there esteem'd,
Till his Mistriss, her legeries
makes him to be misdeem'd.

36 Then suddenly he is accus'd,
and into the Prison cast;
But there our God, with him abode,
Untill he was releast.

37 Then *Pharaoh* dream'd, and 's troubled sore,
Joseph doth it interpret,
What shall befall, by his dreame's all,
and free from Prisons set.

38 *Joseph* now having favour found
in *Pharaohs* acceptation:
How now doth stand, and hath command
of *Egypts* preservation.

39 God had ordained this to be
for *Israell* his Election:
In Famine sore, there they had store,
through *Pharaohs* safe Protection.

40 *Egypt* hath store, now *Canaan's* Land
stands in want of relief:
Old *Israell* sends, his Sons as friends,
To buy Corn of *Joseph*.

Joseph

41 *Joseph's* unknown to his Brethren,
yet doth them question sore,
And in that wise, takes them as spyes;
and Prisons them therefore.

42 And after three dayes Prisonment
he lets all losse but one:
His thoughts herein for *Benjamin.*
he doth keep *Simeon.*

43 Then *Israells* grief was very sore
to part with *Benjamin,*
Cause *Josephs* gone, he doth moan,
his sorrows doth begin.

44 Then down to *Egypt* they return,
Joseph doth them receive;
When he them spyes, his watery eyes,
Made then a secret streame.

45 *Joseph* then lets them understand
that he is their own Brother,
Which they did sell, to *Ishmaell,*
now they all stand together.

46 Now having made him known to them,
he for his Father sends;
That he may tell, old *Israell,*
Gods goodness he intends.

Then

47 Then down to *Egypt Iſrael* goes,
and takes all his ſeed then:
Whoſe Perſons were, numbered there
even threeſcore and ten.

41 *Jacob* in *Egypts* aged ſore,
he bleſſed *Joſephs* Sons,
His years therefore ſeven and ſeven ſcore,
his Sons bury his bones.

Robin Watts Sarah Watts

49 When he his Children all had bleſt,
he yielded to the grave:
And did command, in *Canaan's* Land
his Funerall they ſhould have.

Joſeph

50 *Joseph* his Children's Children sees
to his great joyes encrease:
His age was then, five score and ten,
and so he dies in peace.

THE CONTENTS

Of the History of the Second Book of MOSES: Called EXODUS.

1 NOw after that *Joseph* is dead,
Israels Seed multiplies more:
Though sorely they are punished,
and have afflictions dayly store.

2 For then another *Pharaohs* King,
that never did good *Joseph* know:
Which unto ruin would them bring,
for to be *Israels* overthrow.

Now

3 Now *Pharaoh* makes a ſore decree,
all *Iſraells* ſeed to ſhiver,
That all their Males ſhould drowned be
in an *Egyptian* River.

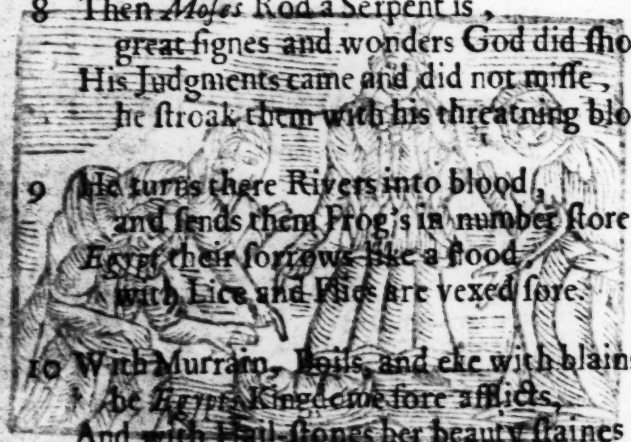
4 *Moſes* is born free from ſlaughter,
hid in an Ark of Ruſhes;
And being found by *Pharaohs* Daughter,
ſhe of her own coſt nurſes.

5 Then *Moſes* grew in ſtrength of years,
and is eſteemed then as one;
When as his groath to man appears,
he's called *Pharaohs* Daughters Son.

6 Then as *Moses* kept *Jethro*'s Flock,
the Lord did to him then appear,
Saying I am God of *Israels* stock,
draw near *Moses* and do not fear.

7 The bush did burn but not consume,
God there did tell *Moses* his name:
He must not start at *Pharaohs* fume,
I AM had sent him tell the same.

8 Then *Moses* Rod a Serpent is,
great signes and wonders God did show:
His Judgments came and did not misse,
he stroak them with his threatning blow.



9 He turns there Rivers into blood,
and sends them Frog's in number store;
Egypt their sorrows like a flood,
with Lice and Flies are vexed sore.

10 With Murrain, Boils, and eke with blains,
the *Egypts* King doth sore afflicts,
And with Hail-stones her beauty staines,
Yet *Pharaoh* at these Judgments kicks.

11 The Locusts comes with an East-wind,
Devouring all their Mineralls,
And after that thick darknesse blind,
And then by death their First-born falls.

Now

12 Now *Israels* Seeds, the *Egyptian* spoils,
Before they did eat the Passover;
Their costly Jewels which their toiles,
Had gotten, they have altogether.

13 Now *Israel* out of *Egypt* goes
At time appointed, though in fears;
For they had sojourn'd with their foes
Just four hundred and thirty years.

14 Now *Josephs* Bones away they take,
God guids them both by Clouds and fire:
Their journey to the Sea they make,
Pharaoh against them doth conspire.

15 *Pharaoh* purſues them to'th Red Sea,
God hear's the Prayer of Moſes ſound:
With Rod he ſmites, the Seas obey,
The *Egyptians* follow and are drown'd.

16 Then through the Wilderneſs they paſs,
From *Shur* to *Marah* as we ſee:
Whereas the water bitter was,
Heal'd by throwing in of a Tree.

17 But then at *Elim* they encamp,
And had there water plenty and ſtore;
Twelve Wells moſt ſweet without a damp,
And Palm-trees there ten and threeſcore.

18 Then God ſends quailes by an Eaſt-wind,
And *Manna* rains from Heaven ſtore,
The *Iſraelits* there do it find
Upon the ground, round, ſmall and hoare.

19 From *Sin* to *Riphidim* they go,
The Rock in *Horeb Moſes* ſmites,
Freſh waters out from thence do flow.
Iſrael againſt *Ameleck* fights.

20 *Jehovah Niſſi Moſes* rears,
The hand or the Trown of the Lord.
Of *Moſes* fame old *Jethro* hears;
His Councell to him hee'l record.

Then

21 Then one Mont *Sinai* God appear'd,
His Meſſage ſent by *Moſes* there;
The People to hear are prepar'd,
Yet God's preſents doth make them fear.

22 Then in the Mount this Law he gave,
As he is *Iſraels* Heritage:
Saying no Gods but me thou'ſt have,
Worſhip thou no graven Image.

23 In vain take not Gods holy Name,
Keep holy thou the Sabbath day,
Give honour to thy Parents fame,
In murthering Acts go not aſtray.

24 Be not thou an Adulterer,
Nor do thou ſteal what others get,
Falſe be not to thy near Neighbour,
Nor's Houſe, nor's Wife do thou covet.

25 Then ſeverall Laws God *Moſes* tells,
For Men and Maids that Servants be;
Againſt ſuch perſons as man ſteals,
Such as curſe Parents ſecretly.

26 All ſuch as fight, or are hurt by chance,
All Gores, occaſions of much harm,
All thefts, damage, and negligence:
Here's ſeverall Laws theſe for to charm.

27 Then *Moſes* to the Mountain goes,
Whereas Gods glory doth appear;
And in the Mount he tarry does,
Fourty nights and fourty dayes there.

28 A Tabernacle muſt be made,
The form of the Ark is ſhew'd him there,
A mercy ſeat there muſt be laid,
In gold two Cherubims appear.

29 Then ſeverall Laws and Commandements,
About the furniture we ſee,
With Curtains, Coverings and garments,
That for the Prieſts appointed be.

30 Then *Aron* and his Son's are made,
And Conſecrated Prieſts moſt high;
And holy garments as is ſaid,
Appointed for them are truly.

31 There Sacrifice and Burnt offrings,
God doth appoint them for to uſe;
And Altars rear, with other things
In Worſhip they muſt not refuſe.

32 Their holy Oyl, and ſweet perfums
Was made of Spices ſweet alone,
Which they in Worſhip did conſume,
It was with Compoſition,

Baza-

33 *Bazaleel* and a *Holiab* are
Appointed then for Workmanſhip;
The Sabboth day God doth declare,
His Worſhip in it muſt not ſlip.

34 When *Moſes* in Mount *Sinai* is,
The People worſhip a *Calf* alone,
Which they had made; *Moſes* ſees this
The two Tables he breaks of ſtone.

35 The two Tables are then renew'd,
And God his Attributes doth ſhow;
The Commandements are review'd,
And *Iſrael* muſt Gods Covenant know.

36 Then ſeverall works are ſet about,
As the Curtaines of Cherubins,
Goats hair Borders, ſockets, without doubt
They had ſtore of Rams and Baggers skins.

37 The Ark of God, the Mercy ſeat,
The Table with their Veſſels fine,
Their Candle-ſticks with Lamps compleat,
Orders incenſe, worſhip Divine.

38 Then holy garments for the Prieſts,
The Ephod Robe, breaſt plate and Coates,
Ephods and Miters wrought in Crieſts,
The holy Crown then there promotes.

39 *Moſes* doth all things well perform,
According to a juſt accompt,
And fears not any other ſtorm;
Hee'l follow God's command i'th Mount

40 Now God the Tabernacle fil'd
With glory which did there appear,
And oft to ſtay they were compell'd,
Untill that Cloud removed there.

THE CONTENTS

Of the Hiſtory of the third Book of MOSES: Called

LEVITICUS.

1 NOw in the barren Wilderneſſe
the Lord gives out his Law,
In Types and Shadows, that we may
his gracious goodneſs awe.

2 Burnt-offerings of ſeverall things,
and Meat-offerings alſo;
Of the heard and of Flocks and Fowles,
in worſhip they beſtow.

3 With Oyl, and Flower, and with incenſe,
baked in ſeverallI wayes;
I'th Meat-offrings Beaſts, Lambs, and Goats,
was uſuall in thoſe dayes.

Sins

4 Sins that were sins of Ignorance,
when they came to be known,
An offering for them must be made,
the Priests must them atone.

5 He that his knowledge doth conceal
in touching things unclean,
Or doth pronounce rash Oaths in vain,
his sin he shall sustain.

6 Known sin that any man hath done
by a deceitfull heart;
He must pay the whole principal,
and add too a fifth part.

7 Both trespass and Peace-offerings
of Thanks-giving and vow;
Or of free will is shewed here,
what God did Priests alow.

8 Then *Aaron* and his Sons are made,
and Consecrated Priests
By *Moses* hand, have put one
the fine garments and Creists.

9 Then *Aarons* offering here is shew'd,
for himself and the rest;
And afterwards the People are
by *Moses* and him blest.

Nadab

10 *Nadab* and *Abihu* conſpire,
and were conſumed thereby:
Wine and ſtrong drink Prieſts muſt refuſe
in Gods Worſhip truly.

11 What was, and was not for Meat,
by that Law ſtabliſhed;
Of Fiſh, and Fowls, and creeping things
is known and revealed.

Alſo

12 Alſo for Women there's a Law
made for their cleanſing, and
Purification from Child-birth,
by our good Gods command.

13 The Prieſts are guided by this Law
Leproſie to diſcern;
Which was a plague, let us thereby
our cleanſing herein learn.

14 Then Sacrifice is made for them,
that herein cleanſed be;
And ſignes are given for to know
the plague of Leproſie.

15 The unclean Iſſues of both Sexts
that Men and Women be,
Is here made known, likewiſe how they
from them ſhall be ſet free.

16 How the High-Prieſts muſt enter in
the holy Place for ſin,
For to atone the yearly feaſt,
and ſcape Goats muſt come in.

17 The blood of Beaſts for Sacrifice,
at Tabernacles gate,
It muſt be ſprinkled by the Prieſts,
and no man muſt blood eate.

18 And then for Marriage there's a Law,
by Gods command brought in;
That none ſhould luſt, nor yet approach
to any neer of kin.

19 There is many Laws repeated here
Which *Moſes* did record,
How *Iſrael* ſhould walk here, in
Obedience to the Lord.

20 Falſe Gods and Wiſzards *Iſraell* muſt
in any wiſe refuſe:
And with uncleaneſſe in no wiſe
themſelves they muſt abuſe.

21 The Prieſts muſt mourn in holineſſe,
and cleaneſſe in their carriage,
And not be men of Blemiſſes,
but careful in their Marriage.

22 And as the Prieſts they muſt be clean,
ſo all Sacrifices
That offered were, muſt be without
any known blemiſhes.

23 Gods holy Feaſts are here proclaim'd,
that *Iſrael* muſt adore:
And all the gleanings of the Fields
are given to the poor.

Their

24 Their Lamps and ſhew bread in Worſhip,
with ſeverall Laws are given:
And all ſuch perſons ſuffer muſt,
as blaſpheme God of Heaven.

25 The Sabbath of the ſeventh year
ſeventimes ſeven ore,
A *Jubile* of Redemption is,
and freedom for the Poor.

26 A bleſſing is pronounc'd to them
that keep Gods Command'ments:
The breakers of them curſed are,
good's promis't Penitents.

27 Nothing devoted is redeem'd,
Tiths muſt not changed be:
In *Sinais* Mount, God *Moſes* tells
his Laws and Soveraignties.

THE

THE CONTENTS

Of the History of the Fourth Book of MOSES: Called

NUMBERS.

1 THe People here, they Numbred were,
according to command.
Except *Levie*, he must be free,
encamping with the band.

2 The Tribes Order, in each border,
were set in their degree,
And made compleat, each Number great,
Save *Levies* Tribe we see.

3 *Levits* we see, they stand and be
in stead of the First-born;
From a Moneth old, their Males are told,
the strength of *Jacobs* horn.

Of

4 Of the *Levits*, and *Koathites*
their age and carriage here,
With Prieſts Office, and Services
is made for to appear.

5 For uncleaneſſe, and Treſpaſſes
eſtabliſh't rule we ſee:
Likewiſe you ſhall, the Laws Tryall,
behold for jalouſie.

9 The Law that fits, the *Nazarits*,
is here plainly recorded:
Form'd in each thing, the Prieſts offring
is by command aforded.

7 The next great thing, is Prince offring,
at Tabernacle great,
And Altar fine, duties Divine
for them to dedicate.

8 From twenty five, the *Levits* thrive,
and conſecrated be;
Till fifty years, as here appears,
and then they ceaſe we ſee.

9 I'th Wilderneſſe, though in diſtreſſe
the Paſſover they eat;
God then in love, makes them to move
the Clou'd preſents the gate.

When

10 When Trumpets blow, *Israel* must know
by that ſound what to do;
Their march compleat, in orders ſet,
each Tribe's appointed ſo.

11 The multitude was very rude,
and *Angels* food refuſed:
Through judgment great, much fleſh they [eat
untill they were abuſed.

12 *Miriam* ſhe, with Leproſie
is ſmiten as you ſee;
And *Aaron* he, muſt not be free,
untill he humbled be.

13 The Spyes are ſent, with good intent,
into the faithfull Land:
But flaviſh fear, did ſo appear,
the People murmuring ſtand.

14 Two of the Spyes, are ſtrong and wiſe,
Caleb and *Joſua* they
Still faithfull reſt, and ſo are bleſt
when others diſobey.

15 Here offerings of ſeverall things
of meats, and drinks are owned:
And he that ſeeks, to gather ſticks
on the Sabbath is ſtoned.

16 Rebellion, is here made known
of *Korah* and the reſt,
The earth devowers, the plague ore powers
by Atonement it ceaſt.

17 Amongſt the reſt, *Aaron* is beſt,
his Rod doth bud and floriſh;
That he may be, and help to free,
and *Iſrael* for to nouriſh.

18 *Levie* his charge, is given at large
by Ceremoniall Writs;
There portion eke, God doth outſpeak
of the Prieſts and *Levits*.

19 Here we do find, if we do mind,
water of Separation;
Which was doubtleſſe, for uncleaneſſe,
and there Purification.

20 The People in, Deſerts of *Zin*,
for water they did chide:
Then *Moſes* ſtrock, the ſtonny rock
a River out did glide.

21 Gainſt *Canaanits*, *Iſrael* fights,
at *Hormah* they prevailed:
A *Serpent* was, then made of Braſs,
that who look't at were healed.

22 *Og Bashans* King, God down doth bring;
Balak for *Balaam* sends;
His Asse did spy, and speak and cry,
and shews where the *Angell* stands.

23 The *Angell* he, then plain did see,
yet unto *Balak* came:
But he could not, hinder one jot,
nor Eclipse *Israells* fame.

24 *Balaam* likewise, the Prophesies
of *Israels* happinesse,
He then speaks fair, of *Jacobs* star,
and freedom from distresse.

25 Then may we ſpy, the great folly
of Whoredome in the Tent;
That of *Zimri*, and of *Cozbi*,
that *Phinehas* did prevent.

26 In *Moab* plaines, by *Jordan* ſtreams
the People numbred were:
Near *Jericho*, as they did go,
in ſight of *Canaan* there.

27 Who ſhall ſucceed, *Moſes* indeed
as *Iſraells* Generall:
Joſua he, the man muſt be;
Moſes gives him the call.

28 Then offerings here, they do appear,
with Sabbaths obſervation;
New Moons likewiſe, and ſacrifice,
with holy Convocation.

29 When Trumpets blow, the People know
their ſolemn Feaſting dayes;
Whereof the charge, was very large,
in Ceremoniall wayes.

30 The Law alows, that holy vows
performed ſure ſhall be;
Who to the Lord doth ſo accord,
his vows perform muſt he.

The

31 The *Israelites*, gainſt *Midianites*
engage, *Balaam* is ſlain,
The Souldiers they, divide the prey,
and cleanſing muſt ſuſtain.

32 The *Rubinites*, and the *Gadites*,
chooſe their inheritance
On this ſide, th' flood, yet think it good,
ore *Jordan* to advance.

33 Now *Israell*, their great travell,
fourty two Journeys there;
In their diſtreſſe, I'th Wilderneſſe,
is here made to appear.

34 *Canaans* Land, I underſtand
her Borders are made known;
Of each Tribe one, there was alone,
that each might have their own.

35 Eight and fourty, is for *Levi*,
of Cities ſet aſide;
Of refuge ſix Cities are fixt,
for Manſlayers in to bide.

36 The Tribes muſt not, out of their Lot
with Hereſies marry;
Leaſt that perchance, th' inheritance,
another Name ſhould carry.

THE CONTENTS
Of the Hiſtory of the Fifth Book of MOSES: Called
DEUTERONOMIE.

1 NOw *Moſes* he, we plain may ſee,
being near to *Jordan* ſide;
A Repetition did begin,
Gods promiſe he applide.

2 With *Edomites*, and *Moabites*
Iſraell may not engage:
But *Sihon Heſhbons* Land, muſt be
for an inheritage.

3 *Og Baſhans* King, they down did bring
that was a Gyant tall;
His Bed nine cupits was in length,
four cupits broad withall.

4 Now *Moſes* he, might *Canaan* ſee,
one *Piſgahs* Mountain great;
Yet muſt not paſs ore *Jordan* ſtream's,
his humour to compleat,

Obe-

5 Obedience, is taught from hence,
the Law is here repeated:
The People promiſe to conform;
its wiſht it were compleated.

6 Here *Moſes* ſaw, what by the Law
is Morally commanded,
Muſt be obey'd, unto the end
for which it was intended.

7 Let all men fly, Idolatry,
and carefull be in Marriage,
That they do not diſhonor God,
nor Religion diſparage.

8 God hath done well, to *Iſrael*,
do not therefore forget:
Jehovah's goodneſſe which he hath
In *Jacob* ſhew'd compleat.

9 *Iſr'ells* alone, rebellion
is in this place repeated:
Their Worſhiping the molten Calf,
which they as God conceated.

10 *Moſes* did pray, God turns away
his wrath, and then did hark;
And gave himſelf, for to renew
his Commandments i'th Ark.

11 Obedience, by experience
Israel's advis'd unto;
Gods promises, and threatings
is here made known also.

12 Idolatry, all men must fly,
and worship God most great:
In holy places of worship,
they holy things must eat.

13 They must be nice, none must entice
them to Idolatry;
Though of their kin, yet they must be
stoned untill they die.

14 What was for meat, for them to eat
was by the Law recorded,
Of flesh, and fish, and flying things,
and *Levits*, Tith's aforded.

15 They must in peace, give a release
every seventh year,
Unto their Brethren that were bound,
that free they might appear.

16 They must not swerve, but must observe
their holy Feasting dayes,
Of Passover, and seven weeks,
and Tabernacles phraise.

Hard

17 Hard Matters great, for to compleat,
Judges and Prieſts muſt end,
In Holy place of Juſtice ſteat,
as the Law doth extend.

18 A portion, is ſhew'd alone,
For Prieſts, and *Levits* there:
And falſe Prophets muſt have there doome
Till *Shilo* doth appear.

19 Cities muſt be, of refuge three,
Privileg'd in the Land:
And witneſſes two at the leaſt,
to prove a cauſe in hand.

20 Likewiſe in War, we ſee how far
the Law doth here proceed;
And in a Siege men muſt preſerve,
Fruit-trees whereon they feed.

21 The First-born he, muſt not we ſee
be disinherited:
Through fond affection, but he that
ſins muſt be puniſhed.

22 Several things, *Moſes* here brings
of manners, and apparell;
Of ſlanders, rape, and of inceſt,
of Murther, and of quarell,

Here

23 Here who is fit, for to admit,
into the Assembly
Is plain recorded; and a Law
against false usury.

24 *Moses* doth tell, to *Israell*
The Ceremoniall Law;
What is commanded them to do,
That they may stand in awe.

25 Stripe must not be, above fourty
unto offenders used.
Nor *Ameleck*, is not forgot,
that *Israell* once abused.

26 The offering, is the next thing,
of the first fruits that be;
And then Gods Covenant is made known
to them in unitie.

27 Here *Isr'ells* tride, the Tribes divide
as Gods command them forces;
On *Gerizin* the blessers are,
Mount *Eball* shewes the curses.

28 Blessing we see, for them that be
just and obedient;
And curses here, pronounced are
to all impenitent.

29 *Moſes* applies, former mercies
Which *Iſrael* had in want;
To move them to obedience,
and joyn in Covenant.

30 Great mercies we, in promiſe ſee
for every penitent;
And life and death was ſet to chooſe,
that all might death prevent.

31 The Law indeed, was ſet to read,
every ſeventh year:
And here Gods charge to *Joſhua*,
was made for to appear.

32 Here *Jes'runs* King, doth praiſes ſing,
being ready now to go,
To ſee the Borders of *Canaan*,
and dye one Mount *Nebo*.

33 Gods Majeſty, here plain doth lye,
Moſes the Tribes doth tell;
And in their Order, doth them bleſs:
Oh happy *Iſrael*!

34 *Moſes* appears, ag'd ſixſcore years,
on *Nebo*'s Mount indeed;
And there in ſecret yields to death,
and *Joſhua* did ſucceed.

A

CONSIDERING-GLASS

OF

CONTEMPLATION,

OR

Spirituall Poem upon the Consideration of Persons, qualified with divers graces: Paralleled with the want of them in our dayes, further added.

WHen Man at first created was,
He was in *Eden* sett:
After Gods Image he was made,
Man perfect and compleat.

But oh how soon did Man transgress
His Makers great command:
And did Rebell even at the first,
he could not thereby stand.

From *Adam's* Loyns we all did spring,
And of that stock are spriggs:
Rebellious sons, Transgressors great,
Of that wild Olive twiggs.

How few like *Abell*, have we that
with God by Prayer obtain?
But Oh how many sins have we?
goodnesse, *Cain*-like hath slain.

Few now like *Enoch* walk with God,
Who was from hence translated:
But many like the Old Worlds Sons,
With wicked sins are mated.

Few *Noahs* we have in these our dayes,
for to preach Righteousnes:
But many now from God revolt,
and turn to Foolishnesse.

Few *Sems* and *Japhets* have we now,
there Fathers shame to cover:
But many *Ham*'s are in these dayes,
Whose sins God will consider.

Oh whose a faithfull Father now,
that doth from *Abraham* spring,
Who's faith was prov'd by tryall great,
in his great offering.

Or who like *Loth* out of *Sodom*,
shall have protection:
But many like unto *Loths* wife
Look to destruction.

Oh

Oh who's a faithfull Mother now,
And Wife that doth accord:
Sarah like in obedience,
Calling her Husband Lord.

Or who like *Isaak* meditates,
On Naturall Mineralls;
But some to keep bad Company,
are subject to their calls.

Oh who like *Jacob* seeketh now
the blessing of the Up-right:
But many *Esau* like, make rack
And sale of their Birth-right.

Oh who like *Joseph's* fear'd of sin,
When tempted to accord:
And say, how shall I do this thing,
And sin against the Lord.

But oh how many do we see
in wickednesse increase;
Committing sin, and count it sport,
to talke of uncleanesse.

Or who like *Moses*, now is meek
Gods glory to advance;
To stand up for *Jehovahs* name,
and Saints deliverance.

Oh

Oh who like *Phinehas* now doth ſtand
Juſtice to execute,
While wickedneſſe doth ſo abound,
there's few will it confute.

How few good *Calebs* have we now
that wholly follow God;
But manny murmurers we have
that never heed his Rod.

Or who like *Joſhua* courage takes;
Iſrael to lead, and bring
Trough *Jordan* ſtreames, into the Land
of Spirituall being.

Now in this day of *Jacobs* fears,
good Lord Some *Moſes* ſend,
That may hold up his hands to thee,
whileſt *Iſrael* doth contend.

FINIS.

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